

Leviticus: Living Life at the Second Fork

Chapter 27

“What Shall I Render? Growing in the Unconditional, Part Two”

November 23, 2025

Leviticus 26 God’s conditional blessings to Israel, and His unconditional commitment to them.

V 18 “Seven times” is spoken FOUR times in this chapter; this is a complete disciplinary judgment by God against a sinful Israel.

Vv 33,34 Dispersion into exile is the final and definitive judgment against Israel.

Vv 43,44 They rejected God; they abhorred Him; yet, He said, “I will not reject them; I will not abhor them.”

Many died under discipline, in the land of their enemies, but for the believers, their eternal destiny was not in jeopardy.

V 45 Their security was based not on their behavior, but on the character of God.

V 46 This concludes the conditional and the unconditional covenants made between God and Israel.

Chapter 27 The vow of the Israelite was something optional, made in response to the goodness of God.

“difficult” usu. Trans. “wonderful” also, “extraordinary” “miraculous” “hard or difficult”; “singular vow” in KJV;

In other words, the vow is a “big deal”, it’s difficult; it’s above and beyond. AND, IT’S OPTIONAL!

27:1-8 IF a shekel was one month’s wages, a man 20-59 paid four years of wages for his cost of dedicating his life to the LORD.

IF you gave yourself to the LORD, you paid the price.

Or, you paid according to your means.

These vows were optional; not required by God.

A voluntary response to His goodness.

Vv 9-13 These vows were not for the person looking to see how little he could get by with.

Two attitudes of believers: 1. How little can I get by with? Or, 2. How much can I give?

This is optional, but if it is undertaken, it is serious, and it is costly.

A NT analogy to **Leviticus 26:44** can be found in **2 Timothy 2:11-13**.

Romans 11:28 It is for our sakes that Israel has been allowed to reject the gospel, yet, God still has a role for them, because of God’s commitment to Abraham, Isaac, and Jacob. That is security.

V 29 God’s calling of Israel as His chosen people is unable to be revoked. The OT Kingdom promises to Israel have not been revoked.

Vv 30,31 The Gentile, historically disobedient, has been grafted into the promise of righteousness by faith because of the disobedience of the Jew. The Jew has been allowed to fall into disobedience so that he will recognize his need for mercy, just like the Gentile. The Jew in AD 2025 is still “stuck” in the curses of **Leviticus 26**, literally and figuratively.

V 32 The Gentile has always been disobedient and required mercy; God has allowed the Jew to fall into disobedience so that He might show them their need for mercy, and show all of us mercy. Our God is a merciful God.

V 33 The lengths that God will go through to show mercy defy explanation.

V 34 No one can give God advice.

V 35 No one has given anything to God that requires God to repay him in any way. The goodness only flows one direction.

V 36 Our origin, our existence, our destiny, and our deliverance are from Him. AMEN = “Let it be so.”

12:1 Because of all this, our reasonable response is to offer our lives as a living and holy sacrifice to Him. This is optional; it is not required for justification/salvation. Paul says, “I beseech you.” Becoming a living sacrifice is expensive; it will cost us everything. Jesus said, “Whoever does not carry his own cross and come after Me cannot be My disciple. For which one of you, when he wants to build a tower, does not first sit down and calculate the cost to see if he has enough to complete it?”

Luke 14:27,28.

If this seems impossible, it is, for you and I. But, it’s not impossible with God.

Romans 12:2 The mechanism for discipleship is a lifelong process of a renewing of the mind, by the Word of God.

“conformed” pressed into the mold of

“transformed” Gr *metamorphoo* changed into; transfigured; changed inwardly in such a way that your external changes.